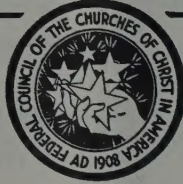


# **Federal Council BULLETIN**

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**Vol. XVI, No. 5**



**May, 1933**

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## **The Churches Really Cooperate:**

**A Peace Program for the Youth of America**

**Plans for Pentecost Period**

**Safeguarding Marriage**

**A Program for Strengthening Rural Life**

**Plans for Evangelistic Advance**

**Church Conference of Social Work**

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**A JOURNAL OF INTERCHURCH COOPERATION**

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# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

GENERAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST  
Akron, Ohio.....May 9

GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH, TRIENNIAL MEETING  
Germantown, Philadelphia, Pa.....May 17

NORTHERN BAPTIST CONVENTION, ANNUAL MEETING  
Washington, D. C.....May 23-29

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
Columbus, Ohio.....May 25

GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA  
Grand Rapids, Mich.....June 8-13

CHURCH CONFERENCE OF SOCIAL WORK  
Detroit, Mich.....June 11-17

GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA  
Hagerstown, Md.....June 19-22

NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN  
Chicago, Ill.....June 20, 21

ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES (STATE AND LOCAL)  
Chicago, Ill.....June 20-22

EVANGELICAL WOMEN'S UNION, EVANGELICAL SYNOD OF NORTH AMERICA  
Buffalo, N. Y.....June 27-30

GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH  
Pittsburgh, Pa.....June 28

ASSOCIATION OF WOMEN PREACHERS  
Milwaukee, Wis.....July 5-7

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK, EXECUTIVE COMMITTEE  
Novi-Sad, Jugo-Slavia.....September 9-12

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES  
Sofia, Bulgaria.....September 15, 16

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, COMMITTEE OF REFERENCE AND COUNSEL  
New York.....September 27, 28

INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST  
Pittsburgh, Pa.....October 11-15

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# Federal Council Bulletin

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# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Cooperation and Interchurch Activities*

*Issued Monthly, except July and August, by*

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Publication Office: 104 Liberty St., Utica, N. Y.

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*Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and coöperation among them."*

VOL. XVI, No. 5

MAY, 1933

## THE EDITORIAL OUTLOOK

### *Not Ended Yet*

THE WAR goes on, though not with sword and gun,  
Nor with aerial navies sending down  
A rain of death on many a sleeping town,  
And smoke of battle darkening the sun;  
Nor yet with boast of armed victory won  
At cost of tears that should forever drown  
The fires of hate. No longer do we crown  
The conqueror as if through his renown  
The will of the great Prince of Peace is done.  
And yet the war goes on, for nations seek  
To dwell in selfishness apart, and give  
Their worship to strange gods, that may not live  
Where brotherhood is found, whose prophets speak  
The lying word from which new faction starts—  
The War goes on, alas! in human hearts.

By H. T. J. COLEMAN.  
(In the Canadian *New Outlook*)

### *No Longer Rivals But Allies*

THOSE WHO HAVE an interest in a community are of two classes—exploiters or servants. The interests of one group center in what they can get out of the community; the interests of the other, in what they can do for it. This is true of all kinds of people—promoters of public utilities, realtors, builders, educators, politicians, officials of church organizations, clergymen. The truest test of all these is their attitude toward the community.

While this statement sounds simple enough to be nominally accepted by all, it is not really simple. This is especially true of the men of the Church. Out of their praiseworthy loyalty

to their own church they will make great sacrifice to serve it. But their very zeal may make them denominationally-minded, with a resulting conflict between the loyalty to their particular organization and the highest interest of the community. Of course the community should be served, but—they ask—are not the interests of the denomination much greater than the good of a single village?

There were no more ardent, no more devoted, men than the home missionaries of the last century. Service was first in their thoughts, but it was not always wisely directed. The interest in the people and the community was very real, but the missionary was expected to plant churches for his denomination. If that had not been the case, the burden of over-churching would not have been loaded upon thousands of communities. The error was one of judgment, not of consecration.

The same zeal to serve is now striving to correct the earlier errors. We are still far from perfection, but at the end of twenty-five years we have arrived at certain better principles and practices from which we will not turn back. One clear principle is that the good of the community is paramount to the seeming prosperity of any single communion. The dissatisfaction of many over-churched communities has necessitated new policies at national headquarters, and these have in turn called for coöperation in local fields.

The lash of a too narrow loyalty is no longer cracking right and left, as it did years ago. Ecclesiastical rivalries and suspicions are giving place to an eagerness for fellowship in service. The *esprit de corps* is that of allies, not rivals. The real missionary task is not to add to the statistics of a denomination, but to make Christian communities. To do this the



churches are being more and more allied, not only with one another, but with every agency that helps to build Christian character.

This is the spirit and outlook of the recently organized Field Department of the Federal Council, made up of the representatives both of the denominations and the allied Christian agencies which are ready to move ahead in coöperative service.

### *"We Are Not Divided"— Not at Hoover Dam*

IN THE MIDST of the frequent complaint that "the churches are hopelessly divisive" it is with something like a thrill that we read of such an outstanding instance of coöperation as that at Hoover Dam, the new community that has sprung into being in connection with this vast engineering undertaking on the Colorado River. Here, where six great companies have combined to carry out the engineering task, seven Protestant denominations have pooled their resources for their Christian task. On February 22 a united church building was dedicated, Dr. William R. King, of the Home Missions Council, participating as the representative of the coöperative Protestantism of the nation. Already 130 persons are members of the new church, about one-third of them coming on confession of faith.

If we can coöperate thus at Hoover Dam, why not elsewhere?

### *Fellowship in Prayer Makes for Unity*

THE BASIC SPIRITUAL unity of Christians — whatever the denominational group with which they are connected—was convincingly illustrated by the service of the Fellowship of Prayer during the Lenten season that has just closed. The material was prepared by the Congregational Commission on Evangelism and the Devotional Life, but, through its courtesy and the sponsorship of the Federal Council, it was used by all evangelical bodies. The largest single order (2,500 copies) came from a Presbyterian church, Madison Avenue, New York. The next largest number (2,400 copies) went to a Lutheran church, Kountze Memorial, Omaha. The third largest order was from an Episcopal congregation, St. Thomas', New York. Next in order was a Methodist church, the First Methodist of Stillwater, Oklahoma.

When, three months ago, an edition of a half-million copies was printed, it took a large measure of faith to believe that in this year of

depression so great a number would be called for, but the edition was completely exhausted before the Lenten period was half over.

### *Voices From the Farm*

THE AMERICAN public generally is unaccustomed to hearing voices from the farm. Very recently, however, there have come the most decisive voices that the public has had for a long time—at least since 1896. Organized resistance to sales of lands by governments for unpaid taxes, social coercion to evade foreclosure, strikes, marches—these are forms of what can only be called a farm revolt. The President's Research Committee on Social Trends uses striking words when it says that we have a new public domain in the United States, made up of the scattered lands of farmers who could not pay their taxes.

The voices from the farm are mainly those of debtors addressed to the creditor class. An illustration: A Michigan farmer bought a farm in 1926 for \$4,000, giving a mortgage for \$2,000, paying the balance. Today, with the collapse of producers' prices, and the consequent drastic decline of values, the market value of the property is probably only the equivalent of the mortgage. The farmer asks: "Is it fair that I should take all of the loss? Should not the creditor reduce either the interest rate or the face value of the mortgage?"

It has been taught for a long time in the Western World that there is a moral obligation to pay one's debts. But seldom have we gone into the changing circumstances, occurring after debts have been incurred, that have the effect of increasing the debt. A collapse of prices makes the real debt heavier. The ethics of the present situation require not merely a dogmatic teaching that men should pay their debts, but the working out of fair relations between creditors and debtors. The present is preëminently a time for testing the statesmanship and the ethics of the creditor group, which has power and legal precedent on its side.

The voices from the farm illustrate once more the inescapable fact that economic questions involve human relations, and so are a vital concern of the Christian religion. It is well to recall that it was once taught as follows: "There was a certain creditor who had two debtors: one owed him 500 pence, the other 50. And when they had nothing to pay, he frankly forgave them both." We are not proposing that the parable be taken literally, but surely we should take it seriously.



## *Maintaining the Freedom of the Church*

**T**O THE GOVERNING board of the First Methodist Church of Evanston, Ill., the whole Church is indebted for an outspoken utterance defending the principle that the Christian pulpit shall not be brow-beaten or intimidated through financial or other pressure. The statement was called forth by the effort which certain people of a hyper-military and reactionary point of view had made to discredit the pastor of the church, Dr. Ernest Fremont Tittle—a great spokesman for the Christian conscience in its relation to social justice—through a campaign of innuendo and misrepresentation. Against the attacks which these misguided critics, who had no relation to this particular church, had made on its pastor, the governing board of the church, including prominent laymen in both business and professional circles, made this noble protest:

"We stand for a free pulpit and a free church. We do not expect or desire a minister simply to echo the opinions of the congregation, and we do not assert our individual agreement with all of our minister's utterances. But we vigorously resent the effort of outside organizations to dictate to the church or to prescribe its message.

"We hold it peculiarly important in this day that the church should stand apart from all appeals to passion, prejudice, and partisanship, and that our nation should have in the Christian Church a clear, strong voice rising above all divisions, speaking in the name of God for justice, mutual understanding and goodwill."

## *Creating a Mind for Peace*

**I**F WE ARE permanently to rid the world of war, we must remove the causes of war. Too often the advocates of peace limit their objectives to reduction of armaments and the negotiation of anti-war treaties and security pacts. Of course, war will never be uprooted as long as nations expend more than four and one-half billion dollars annually on their armaments. Of course, also, the negotiation of peace and security pacts is an essential part of the peace program. But it is necessary for the peace movement to probe deeper, if it is to succeed. Physical ailments cannot be permanently corrected until the cause of the ailments has been removed. The same thing is true of moral ailments. The reduction of armaments and the setting up of international agencies will not of themselves bring peace to the world. There are spiritual factors that must be dealt with if we are to sheathe the swords of the nations.

The annual observance, on May 18, of

World Goodwill Day provides all lovers of peace with a rare opportunity to press forward in their plans for moral disarmament. By all means, let us get rid of the implements of war, but while we are doing that let us not fail to get rid of the war mind. The Polish delegation has wisely submitted to the Disarmament Conference a set of proposals designed to correct those attitudes out of which wars so frequently emerge. Under the terms of the Polish resolution, steps would be taken to enlist the press, the school, the radio, the cinema and the stage in the crusade for a warless world. The Polish resolution is but one of a number of projects put forward by statesmen for the purpose of checking the contagion of war-mindedness. Educators are seeking to revamp their textbooks in the interest of peace. Churchmen, through the pulpit, the church school and the religious press, are making a valiant effort to exalt the peace idea, and because the ideal of peace is at the very heart of their Gospel they may have an influence that will surpass the contribution of any other group.

## *"Strength and Beauty Are in His Sanctuary"*

**I**GNORANCE OF THE simple principles of architecture that should shape church structures has meant the waste of millions. The Duke Committee in North Carolina is now rebuilding a thousand rural churches. The trouble with them is that they hold no note of worship, aspiration, or prayer. They do not suggest God. They furnish assembly rooms, and auditoriums; they suggest the theater or the lodge room, but not the sanctuary. Even the interior symbolism, with meaningless windows and gaudy decorative designs, profanes the Word, "Let the beauty of God rest upon us." They belie the forcible words of Bishop E. H. Hughes, "We are seeking for a sanctuary which will commend us into holy silence before God, and into obedience to the wondrous ideals of love and grace."

Such a church awakens the note of reverence in the congregation. It has a reflex influence on the minister. Hence the vital importance of careful attention to the principles which should govern in the erection of the humblest church building. By its very structure and symbolism it may draw the mind to the contemplation of the unseen and eternal and minister to a devout and ennobling worship.



# *A Peace Program for the Youth of America*

**“YES, WE’RE** interested in peace, but what can we do about it?” This question is raised wherever young people meet together to talk about building a warless world. The Federal Council’s Department of International Justice and Goodwill has an answer.

To aid youth in the development of a public opinion against war, the Federal Council is launching a Three-Point Peace Project. Young people are invited to do three things: to study the peace and war problem; to interview their friends and neighbors regarding the cause and cure of war; to write an analysis of not more than 800 words of the answers given.

To be efficient peace crusaders, young people must know the facts regarding world problems. These facts, presented in a unique and readable style, are now available in a new ninety-six page pamphlet, entitled “Men Conquer Guns,” issued by the Federal Council of Churches. This pamphlet deals with such questions as disarmament, the Japan-China controversy, the new German situation, the League of Nations, the traffic in arms, the relations of the United States to the world’s peace machinery, international security, and the stake of Christianity in the peace movement. Young people are invited to organize study groups for a discussion of these vital world issues. These study groups can be formed in young people’s societies, schools, colleges, and elsewhere.

A special gift to the Federal Council, made available through the interest of Dr. Paul F. Douglass of Cincinnati, has made it possible to distribute “Men Conquer Guns” at the surprisingly low cost of twenty cents, postpaid. In lots of ten or more, the price will be fifteen cents per copy.

The second feature of the Federal Council’s peace project is encouraging young people to interview adult friends and neighbors on the question of war. A special interview card has been prepared. Why do nations go to war? What steps should be taken to prevent war? What steps should be taken by nations to reduce their armaments? What about the American plan for disarmament? The British plan? The French plan? These and many other important questions will be asked by young people who participate in this project. The answers will be recorded on a special card prepared for this purpose. The young person holding the interview is asked to prepare an 800-word essay on the answers thus recorded, explaining why he is or is not in agreement with the opinions expressed by the one who is interviewed. Every young man or woman who returns the card and the essay to the Federal Council will receive a beautifully engraved Certificate of Merit, which pictures symbolically the historical pageant of the evolution of world peace. It will bear

the signatures of Sir Eric Drummond, Secretary-General of the League of Nations; the Right Honorable Arthur Henderson, President of the World Disarmament Conference; Ambassador Hugh Gibson, Ambassador Norman H. Davis, and Dr. Mary E. Woolley, American delegates to the Conference; Dr. Albert W. Beaven, President of the Federal Council.

Cash awards will be given to the authors of the fifty winning essays. The author of the best essay will receive a cash award of \$25.00. There will be a second award of \$15.00, a third award of \$10.00, and forty-seven awards of \$5.00 each. Each essay must be accompanied by the interview card and a sealed envelope containing the name and address of the writer. The staff of the Council will appoint a set of judges to make the awards. Announcement of the winners will be made on November 1. It is suggested that each young person send a copy of his or her essay to the editors of the local press. This will stimulate further discussion on the peace question, and it is through discussion that public opinion is created.

It is believed that this is one of the most unique and interesting projects of peace education ever presented to the youth of America. All young people and adults as well, are invited to send for one or more copies of “Men Conquer Guns.” The interview cards are also ready for distribution. It is not essential that the young person holding the interview shall study the pamphlet, but a careful reading of this booklet or a pamphlet of like nature will materially add to the interest and value of the interview. All communications in connection with this project should be sent to Walter W. Van Kirk, 105 East 22nd Street, New York.

## **Golden Rule Observance of Mother’s Day**

Mother’s Day, Sunday, May 14, 1933 has a new significance. Twelve million of our citizens are unemployed; 9,000,000 others are working part time. Including dependents, approximately one-third of our population is deprived of normal income.

This year it is suggested by the Golden Rule Foundation that the truest tribute and the highest honor that we can pay to our mothers is to do for unemployed and destitute mothers with dependent children, that which our own mothers would do so generously and lovingly, if it were within their power.

A twenty-four-page booklet of suggestions for the Golden Rule Observance of Mother’s Day, containing poems, tributes, a new hymn, “Faith of our Mothers,” and suggestions for Mother’s Day programs in churches, Sunday schools and young people’s societies, has been prepared by The Golden Rule Foundation, Lincoln Building, New York, and may be had, free of charge, upon request.



## PLANS FOR PENTECOST PERIOD

**A**FTER EASTER, what next in evangelism? The answer is—Pentecost. The leaders of evangelism, representing the various communions, at their annual conference in Pittsburgh, April 19-21, were unanimous in their approval of a united observance of Pentecost on June 4, this year.

By observing the period from Easter to Pentecost, fifty great days can be saved to the life and work of the Church. Too often congregations let down after Easter with no definite objectives for the days immediately ahead.

There are four definite things the churches may do to make this fifty-day period from Easter to Pentecost mean much in a spiritual and numerical advance of the Church.

### FIRST—CONSERVATION OF RESULTS

Many who come into the membership of the churches are often neglected. No one goes to visit them; they are not given further teaching; they are not related to any definite Christian service; they go unshepherded. All this means a dwarfed Christian life or a total loss of interest in the Church eventually.

After Easter is a time of unusual opportunity to give serious attention to the care of every new member. Some churches hold a reception for the new members after each special season or day of ingathering, to express their joy in the decisions made and to get acquainted. Some pastors organize a new members' class that meets once each week for six or eight weeks, giving further instruction on the meaning of church membership. Each new member should be interviewed and asked to contribute regularly to the work of the local church and missions.

### SECOND—OBSERVANCE OF ASCENSION DAY

Ascension Day comes this year on Thursday, May 25. This has been a "lost day" to many churches. It needs to be recovered.

It is suggested that the day be observed by a union prayer service, in which the churches of the community participate. This service may be held in the afternoon and evening. One happy plan is to divide the program into thirty- or fifty-minute periods (with ten minutes' intermission) with a different minister put in charge of each period.

### THIRD—OBSERVANCE OF THE UPPER ROOM ANNIVERSARY DAYS

The disciples spent ten days in prayer and fellowship in the Upper Room at Jerusalem during the time between Ascension Day and Pentecost. They were different men after that.

Many congregations may find it possible to work out a program of prayer and soul-winning for these ten days. Daily prayer services may be arranged at the church or in the homes. Special attention may well be given to personal devotions and family prayer. In some cities it may be advisable to arrange for the holding of union daily prayer services in the evenings, or a ten-day evangelistic meeting may be held by local churches, making Pentecost the climax.

### FOURTH—OBSERVANCE OF PENTECOST

The first Pentecost was a day of evangelism. Three thousand were "added unto the Lord." If this anniversary is to be appropriately observed, there will need to be the evangelistic emphasis and results.

Where possible and advisable, union services of all the churches in the city or community may be held Sunday afternoon or evening. Such a plan would further emphasize the unity in Christ that characterized the first Pentecost.

On Pentecost the disciples were given a new power. They received an inner adequacy. Before Pentecost, they were impotent and fearful. After Pentecost, they possessed a victorious power working in and through them.

Pentecost gave to the disciples a limitless sky. Before that day they were narrow, provincial and lacked understanding of the nature of Christ's Kingdom. This glorious day gave to them wider horizons, a new geography and a clearer conception of the mind and heart of Christ.

They received new courage, also. They came out from behind closed doors. They were able to face threats, dangers and sufferings unafraid. They were filled with a holy boldness. They went out to preach the Gospel and live the Gospel they preached, undaunted and fearless.

The Church today needs Pentecost. She needs the transformation a Pentecost would give. The Church possesses machinery, numbers and wealth. Her stately buildings are many. All this needs the celestial glow and the divine power of a new Pentecost to bring a spiritual awakening.

JESSE M. BADER.

The Foreign Policy Association announces that a group of economists have agreed to accept unpaid engagements to present the basic economic facts concerning the important matters to be discussed at the World Economic Conference. Church and civic groups interested may secure copies of a nationwide list of volunteer speakers on International Indebtedness, The Gold Standard and Trade Barriers, by writing to the Foreign Policy Association, 18 East 41st Street, New York.



## Safeguarding Marriage

**M**INISTERS ARE URGED to take their responsibility for the success of marriages more seriously, in a new statement on "Safeguarding Marriages," issued by the Federal Council of Churches. It emphasizes the need of educational preparation of young people for marriage, and the value of personal counselling by the minister. It protests against any commercialization of marriage and appeals for dignity and reverence in the marriage ceremony. The statement was drafted by the Committee on Marriage and the Home, of which Professor Howard Chandler Robbins is Chairman, and Rev. L. Foster Wood, Secretary, and has been officially approved by the Federal Council's Executive Committee.

The statement is in part as follows:

"Educational preparation for marriage should be given a place in accordance with its great importance. The instruction given should deal with the principles of happy and successful marriage such as ideals for the home, wise choice of partners, the wide range of marital adjustments, home management, children and their nurture, and especially with the place of religion in individual and family life.

"As a part of this preparation for marriage, the Committee believes that pastors have an opportunity to give great help through pre-marital interviews. Many ministers have done this regularly for years with the most gratifying results.

"Studies in unhappy marriages and the experience of family consultation institutes, reveal that ignorance and maladjustment of the sex relationship appear in most cases. The pastor cannot be certain that those who come to him for marriage understand

these vital relationships which God himself has ordained and sanctified. If there is inadequate understanding, the pastor may render to the new family a service of the greatest importance through the instruction which he gives them.

"While weddings may be frequent in the work of a minister, to the young people themselves their own wedding is an event of a lifetime. Therefore, the minister should make it impressive, dignified and beautiful. He should also encourage simplicity. Above all, he should do all in his power to give it religious significance.

"Commercialization of weddings, whether by ministers or civil officials, and degradation of marriage by stunt weddings, by advertising for them, or by using them for advertising purposes, is shocking and anti-social. All of these practices mean that weddings are conducted without sufficient regard for the sacredness of the ceremony or the spiritual welfare of the persons involved, and they make improbable either the pre-marital instruction or the later pastoral service which the minister ought to give.

"Every marriage opens a door of opportunity to the minister. He has the confidence of the young people, and they feel that he has had a vital part in the founding of their home. This gives him a favorable opportunity to be a spiritual counsellor and guide, and to help them in case difficulties should arise between them. Since ministers have to deal with the personal problems of their people, they need to engage seriously in the study of methods of personal and family adjustment.

"Both in the personal ministry of the clergyman and in the program of the church, a more definite and intelligent ministry of religion to home life needs emphasis. Above all, in dealing with these delicate and vitally important matters, the minister must work reverently, himself keeping near to God, and securing the best training within his reach."

## A Program for Strengthening Rural Life

**I**N KEEPING WITH a custom of several years, the Home Missions Council and the Federal Council of the Churches, through their Joint Committee on Town and Country, have issued a call for the observance of May 21 as Rural Life Sunday. The observance of the day had its origin in a meeting of the International Association of Agricultural Missions in January, 1929. The day chosen is the fifth Sunday after Easter. An historic basis for the observance is found in the Rogation Days which are set apart by the Church as times for special prayer for God's blessing on the fruits of the soil.

A pamphlet containing suggestions for the observance of the day has been issued. Included in the pamphlet is a message on "Justice to Agriculture." The following paragraphs indicate the general point of view of the message:

"For the entire period of the Republic the American farmer has been a strong and steadying influence in national life. He subduced to cultivation a virtual empire of forest and prairie, far-flung in its spaces and unbelievably rich in its fertility. He

contributed the food and the wealth of raw material necessary to the upbuilding of a colossal industry and commerce. The farm family and the Christian Church of the countryside have been the nursery of a large portion of the population of the nation, and the sons and daughters of the soil have taken leadership in every department of national activity.

"The close of the war brought upon the farmer an unparalleled deflation in economic strength, social progress, institutional efficiency, and personal morale. Industry outbid him for labor, prices for his products reached very low levels, prices for his supplies and personal and public services were out of line with producers' prices. If these conditions were merely aspects of a cycle of depression, they need not be so critical, nor long-continued. But they have continued for a dozen years, until today we possess a farm population deeply in debt, living on a low standard, incapable of supporting its churches and social institutions, disheartened and all but desperate.

"It is a function of rural and urban churches to inform themselves about the critical issues of social justice involved in the rural-urban relationships. There should be study groups organized to give systematic attention to them. The work of the Church school, of organizations within the churches, both those for adults and young people, should give attention to these vital questions. The aim should be the building of a more intelligent opinion among the citizens."



# Churchmen Outline Peace Program

THE FEDERAL COUNCIL'S present program for world justice and peace was laid before Secretary of State Hull on April 17, by a delegation of churchmen headed by Bishop William F. McDowell, of Washington. The Federal Council's policies, as explained by Bishop McDowell, were put forward as concrete means of making the Christian interest in world understanding and goodwill effective in the relations of nations.

Bishop McDowell, on behalf of the delegation, expressed deep appreciation of the international vision being shown by President Roosevelt and Secretary of State Hull in their handling of pressing national and world problems.

The Federal Council's representatives placed in Secretary Hull's hands a copy of the "Statement on Cooperation in International Problems," which had been adopted by the Council's Executive Committee on March 24, as follows:

"The Executive Committee of the Federal Council of the Churches of Christ in America believes that the well-being of the United States intimately depends on the well-being of the world as a whole and that this in turn depends on the unqualified success of the Disarmament Conference in reducing arms and in establishing right conditions for enduring peace. In such an outcome the churches, committed to the gospel of brotherhood and peace, are supremely interested. We accordingly express our earnest hope that our Government will authorize its delegation to the Conference vigorously to support large and courageous plans looking toward a drastic reduction of armaments.

"The extraordinary menace of aerial warfare to civilian populations creates mental and moral reactions that are peculiarly inimical to right and friendly international relations and to all spiritual values. We therefore believe that the complete abolition of all naval and military aircraft, except for police purposes, is an essential part of any effective disarmament program. We earnestly hope that our Government will cordially cooperate with the nations in such a program. In order to make this

possible we urge cooperation by the United States in perfecting plans for the international supervision of civilian aviation, with a view to preventing the misuse of such aviation for military purposes.

"We pledge our hearty support to our Government in assumption of its full part in the new system of collective responsibility for world justice, security and peace. We hold that every international issue should be solved without resort to the sword and that every controversy, whatever its origin or nature, should be submitted for impartial consideration and settlement. In the maintenance of this collective system the United States should cooperate fully. We therefore urge early membership of our country in the Permanent Court of International Justice, official commitment to the obligation of international conference whenever the menace of war may threaten, and the adoption of some plan for continuous, full, active cooperation with the League of Nations.

"We believe that the forthcoming World Economic Conference is of crucial importance to the well-being of our own and of other nations and respectfully urge the imperative need of devising such measures through international cooperation as will restore the world's trade and industry.

"The Christian principle that we are all 'members of one another' and should 'bear one another's burdens' should, we believe, be translated into reality in our international life. In keeping with this principle we believe that the economic, moral and spiritual interests of our people require prompt and favorable response to the requests of foreign nations for reconsideration of the problems arising out of intergovernmental war-debts.

"We deeply appreciate the indications already given by President Roosevelt that such considerations as these weigh heavily in his thinking and pledge him that we will exert our best efforts to secure expression of the widespread convictions supporting these objectives."

In addition to Bishop McDowell, the delegation included Dr. James H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, Rev. Russell J. Clinchy, pastor of the Mount Pleasant Congregational Church of Washington, and Rev. Walter W. Van Kirk, Secretary of the Federal Council's Department of International Justice and Goodwill.

## Religious Broadcasting Marks Tenth Anniversary

ON MAY 6, 1923, over WEAf in New York, the churches inaugurated the first series of Sunday afternoon interdenominational services broadcast from a radio studio. The amazing development which has taken place during the decade which closes on the first Sunday in May this year is indicated by a comparison of the reach of the programs then and now. In 1923, a single station carried a single service. Today, eighty-nine different stations affiliated with the National Broadcasting Company carry twelve different programs every week, all sponsored by the Federal Council of the Churches of Christ in America and city federations of churches from coast to coast.

This impressive development has taken place under the leadership of Frank C. Goodman, who directed the

first program broadcast ten years ago and who is still in charge of all the programs now sponsored by the Federal Council of Churches.

On May 7, a new schedule of Sunday afternoon programs will be inaugurated and continue for the next three months. The three periods, all bringing popular and honored interpreters of the Christian message back to the microphone, will be as follows:

*Sabbath Reveries*—1:30 to 2:00 P.M., over WJZ and Associated Stations. Speaker, Dr. Charles L. Goodell, Secretary of the Federal Council's Department of Evangelism.

*The Radio Pulpit*—3:30 to 4:00 P.M., over WEAf and Associated Stations. Speaker, Dr. Ralph W. Sockman, Minister of the Madison Avenue Methodist Episcopal Church, New York, N. Y.

*The World of Religion*—4:30 to 5:00 P.M., over WJZ and Asso-



ciated Stations. Speaker, Rev. Stanley High, Minister of the First Congregational Church, Stamford, Conn.

On August 1, another schedule of Sunday afternoon speakers will begin, and on November 1, the winter programs will be resumed.

The daily morning devotions continue to be broad-

cast every morning except Sunday at 8:15 over WJZ and Associated Stations. The Midweek Hymn Sing also continues every Tuesday evening at 6:30 over WJZ and Associated Stations, and Old Songs of the Church every Thursday at 6:30 over WJZ and Associated Stations.

## Church Conference of Social Work at Detroit

THE FEDERAL COUNCIL'S Church Conference of Social Work will hold its fourth annual session in Detroit, June 11-17, in connection with the National Conference of Social Work. The Social Service Council of Canada and the Detroit Council of Churches are uniting in the program.

This will be an economy conference. Headquarters will be at the splendid new Y. W. C. A. building, where women may secure rooms at \$1.00 per day. The Y. M. C. A. offers the same rate to men. Excellent food may be obtained in cafeteria service, and the Conference luncheons and dinners will be moderate in price. Conference members are entitled to reduced railroad rates, and automobile travel in parties is even less expensive.

Conference Vesper speakers will be Miss Jane Addams; Professor Frank J. Bruno, President of the National Conference; Mrs. John M. Glenn; Rev. D. N. McLachlan of Toronto; and Rt. Rev. Herman Page of Detroit.

Other speakers include Canon C. W. Vernon of Toronto and Dr. Leland Foster Wood of the Federal Council on Stabilizing Marriage; Professor Walter Rautenstrauch of Columbia University, on Technocracy; Professor Arthur E. Holt of Chicago, on The Rural Crisis; Miss Mary Irene Atkinson of the Ohio Department of Public Welfare, in joint session with the Child Welfare League of America, on Assistance by the State to Private Child Caring Agencies; Dr. William S. Keller of Cincinnati, in joint session with the Episcopal Social Work Conference, on Personality Adjustments; Rev. R. W. Woodroffe of Detroit, with a showing of a new historical motion picture. Councils of churches, federated church women, denominational groups, theological seminaries and a newly organized group of church training schools will hold sectional meetings.

The Church Conference will go to Windsor Thursday for a dinner and evening meeting in joint session with the Canadian Council.

Mr. Clarence E. Pickett, of the American Friends Service Committee, chairman for 1933, will preside. Mr. Pickett emphasizes three main objectives of the Conference: first, to bring church social workers, pastors and denominational officials into contact with the standards of the National Conference of Social Work; second, to bring an increasing spiritual emphasis into

American social work; third, to lift the standards of church social work among all denominations in the United States and to relate them effectively to the social work of their communities.

To accomplish these important purposes, the Conference must have the active cooperation of the denominational departments of social service. It would greatly appreciate having the secretaries of these departments attend the sessions and promote attendance from pastors and church institutions.

Inquiries regarding conference membership, program, and railroad rates should be addressed to Miss Amelia Wyckoff, Secretary, 105 East 22nd Street, New York.

### The Belfast Conference and Educational Pilgrimage

The next Quadrennial Meeting of the World Alliance of Reformed Churches Holding the Presbyterian System convenes in Belfast, Ireland, June 21-28, 1933. It represents a constituency of 50,000 congregations and an intellectual and spiritual world power not easily estimated. While the Conference is sponsored by the churches using the Presbyterian form of government, members of other denominations will be welcome as visitors.

Following this notable conference there will be a Pilgrimage through the historic and scenic centers of the British Isles and the Continent, with special reference to the old universities whence came our American pioneer educators and religious leaders.

There will be social contacts with the successors of Andrew Melville, Sir William Hamilton, John Knox, Zwingli, and Calvin with specially arranged religious services on Sunday in Edinburgh, Leyden, and Heidelberg with a sermon by outstanding theologians like Professor Karl Barth at Bonn, and by distinguished British and Continental preachers at Edinburgh, the Hague and Heidelberg.

Any of the Educational Secretaries of the Presbyterian and Reformed Educational Boards will be glad to answer inquiries. The World Acquaintance Travel, 56 West 45th St., New York, has all details in hand and will give immediate attention to inquiries as to prices and accommodations. The hard times and the interest of tourist companies for business make possible a surprising inclusive price, the minimum ranging from \$493.00 to \$668.00.



## Pittsburgh Conference Plans Evangelistic Advance

THE DEPARTMENT of Evangelism of the Federal Council held its Tenth Annual Conference in Pittsburgh at the William Penn Hotel, April 19-21. The attendance was the largest ever experienced by the Department. Over four hundred attended, including pastors and laymen of Pittsburgh.

Dr. William Hiram Foulkes, Chairman of the Department, gave the opening address on Wednesday morning on "First Things First." He presided over the various sessions in a delightful way.

Timely evangelistic themes were discussed by some of the most representative speakers of the various communions. More time was given after each message for general discussion than heretofore.

The first evening address was given by Bishop William F. McDowell, of Washington, D. C., on the theme, "That I May Save Some." Since the evening meetings were open to the general public, many from the Pittsburgh churches came to hear this gifted preacher.

Thursday was given over entirely in all its three sessions to a consideration of the Evangelism of Childhood and Youth. Many leaders and workers with youth spoke. Dr. Harry N. Holmes, of New York, an officer of the International Christian Endeavor Society;

Dr. Arthur Braden, President of Transylvania College of the Bible; Dr. Charles W. Brewbaker, Secretary of Evangelism, United Brethren Church; and Dr. H. N. Geistweit, pastor of the Ninth Street Baptist Church, Cincinnati, were the day session speakers on Childhood and Youth. Dr. Daniel A. Poling, President of the International Christian Endeavor, was the Thursday evening speaker.

The Department is developing a program for 1934 in which the main emphasis is to be on the reaching and winning of childhood and youth to Christ and the Church. The entire conference was enthusiastic concerning the plan. A "Youth Committee on Evangelism," numbering twenty, was appointed.

Dr. Charles E. Schaeffer, of Philadelphia, was Chairman of the General Program Committee, which met several times during the conference to consider and formulate a general program of evangelism for 1933-34. This general program was adopted by the conference and will now receive the consideration of the various Protestant bodies represented in the Federal Council in their coming assemblies and conventions.

The Pittsburgh Council of Churches cooperated in many ways in helping to make the conference a success.

## CHURCH EDITORS MEET

THE ANNUAL MEETING of the Editorial Council of the Religious Press, which brings together the editors of the leading religious journals of the major denominations for interchange of experience and a study of common problems, was held in Washington, D. C., April 18 and 19. The headquarters of the meeting was the First Congregational Church.

Among the topics and speakers were the following:

The Religious Press and Foreign Missions. By Dr. E. Stanley Jones, of India.

The Place of the Church Press in Creating Public Opinion on Contemporary Issues. By Hon. Henry A. Wallace, Secretary of Agriculture.

Religion As News. By Charles W. Ferguson, President, Round Table Press.

The Future of Religious Journalism: An Analysis of Present Trends and Tendencies. By Dr. Dan B. Brummitt, Editor, *Central Christian Advocate*.

The Religious Press in Its Relation to the Agencies of the Church. By Arthur E. Hungerford, Publicity Counsellor.

What Economies Are Possible with Least Loss? By Clifford P. Morehouse, Editor, *The Living Church*.

Can We Build Circulation in a Time of Depression? By Carlton M. Sherwood, Editor, *Christian Endeavor World*.

Can We Secure Advertising for the Religious Press? By J. Boyd Hunter, Editor, *Christian Intelligencer*.

Taking Stock of the First Year as an Editor. By William P. King, Editor, *The Christian Advocate* (Nashville).

The Coöperation Which the Editor Would Like to Have from

the Pastor. By Dr. William E. Gilroy, Editor, *The Congregationalist*.

How to Build in the Churches An Appreciation of Religious Reading. By Nathan R. Melhorn, Editor *The Lutheran*.

The Coöperation Which the Pastor Would Like to Have from the Editor. By Dr. Albert J. McCartney, Minister, Covenant-First Presbyterian Church, Washington, D. C.

The Editorial Council of the Religious Press, while an independent fellowship and including editors of journals of other denominations than those belonging to the Federal Council of Churches, is closely affiliated with the Federal Council. At the last Quadrennial Meeting of the Federal Council, the following statement concerning the religious press was issued to the churches:

"The Federal Council of Churches deplores the fact that, despite the high character of most of our church papers, the local church and the Christian home make but meager use of them.

"We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and of the supreme problems of our time, not from the church press but from secular journals, scenarios, and commercialized radio broadcasts. The loss in subscriptions has brought some of our most honored journals into financial distress and has greatly restricted their influence for good in the churches.

"We recommend that our constituent bodies be urged to use the most effective means possible to promote in the congregations the ideal of 'a church paper in every Christian home' and also to inspire the faithful reading of the same."



## Chinese Christians Appeal for American Understanding

A lengthy cablegram sent in behalf of the Christians in Shanghai and signed by three distinguished Chinese—Dr. C. Y. Cheng, Moderator of the Church of Christ in China, C. T. Wang, and C. K. Chang—has been received by the Federal Council of the Churches of Christ in America. The cablegram is an impressive statement of the Chinese point of view with regard to the present conflict in the Far East. It reads:

"Taking advantage of China's internal troubles during period of national reconstruction, world economic depression and other difficulties, Japan, to realize continental policy of aggression, suddenly, September, 1931, illegally occupied three Eastern provinces of China popularly called Manchuria, violating covenant of League of Nations, Nine Power and Paris Pacts, of which Japan is signatory. China, confiding in international agreement, refrained from resort to military measures, appealed to League for peaceful settlement of dispute, firmly believing united and pacific means of dealing with international problems indispensable to make world safe for future. After eighteen months' investigation, conference, League Council unanimously condemned Japan's violent aggression, utter disregard of international obligations. During League's consideration, further acts of violence witnessed, first in Shanghai, then in Shanghai-kuan, now in Jehol, whereby thousands of innocent civilians slaughtered or rendered homeless, beside enormous destruction of property. In self-defense, Chinese government, people, determined to offer armed resistance to imperialism and militarism of Japan, despite latter's stronger forces, superior weapons, not only defending territorial integrity, also peace of world, believing Japan's action toward China threatens world security. While opposing Japan's militarists' using brutal force for national aggrandizement, we are not unmindful of many peace-loving, friendly citizens of Japan, especially Christians, having no sympathy with mad actions of their government but muzzled against uttering their views. Our sincere sympathy goes to all such. We now appeal to fellow-Christians of West to give effect to resolutions of League and other organizations working for world

peace. We further request earnest prayer in behalf of China during period of national crisis that faith, courage, perseverance, determination be granted Chinese people from God of love and righteousness whom we serve, in whom we trust."

## Christian Concern Over Anti-Semitism

The widespread concern in Christian circles over the discriminations against the Jews in Germany led the Executive Committee of the Federal Council, at its meeting on March 24, to take the following action:

"The members of the Executive Committee of the Federal Council of the Churches of Christ in America, at a regular meeting at New York on March 24, in response to urgent requests from many persons in its constituency, record the conviction that the reported serious persecution of Jews in Germany concerns all men of brotherly ideals, particularly the followers of Jesus Christ. We earnestly hope that such outbursts of racial antagonism as are reported are less widespread than now appears to be the case; yet our fellow-Christians in Germany have for some time been reporting to us with concern the long campaign of misrepresentation and hate which has now borne its bitter fruit in discrimination and injustice.

"We would not overlook our own shortcomings or the racial discrimination and injustice too often practised among us; nor can we as American Christians forget the debt which we, in common with all mankind, owe to German exponents of liberty of conscience and freedom of religious worship. The very heritage of Christian Germany leads us to believe that our brethren in the churches of that great land will repudiate and oppose the current anti-Semitism within their borders.

"On Christian grounds we protest against all forms of racial and religious intolerance, and express our deep sympathy for its victims. In the name of our common Heavenly Father we urge Christians everywhere to re-examine their own racial attitudes and relationships, to the end that hatred and strife may be overcome by the power of that charity which alone can avert the threatened break-down of Western civilization."

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The Professor of Homiletics at Yale Divinity School shows himself a master of the art of stimulating thought. His new book cannot easily be over-praised for its freshness and originality. He gives brilliant and incisive comments on 140 Old Testament texts from modern translations of the Bible, most of the texts coming from Job, Psalms, and Proverbs. The book is intended as a companion volume to "Preaching Values in the New Testament," and fully maintains the same high standards. Spiritual conviction and literary charm are combined with prophetic outlook and social passion.

The texts which have been selected are in themselves so suggestive that they should help to develop an increased appreciation of the homiletic possibilities in the new translations as well as to create a renewed interest in textual preaching.

One can hardly read the comments without being intellectually quickened and without resolving that henceforth he will make a more determined effort to keep his preaching from being trite or conventional. Those who are "preached out" will find the book a bubbling spring of sparkling ideas.

WALTER D. CAVERT.

### Progressive Social Action

By EDWARD T. DEVINE  
Macmillan Co. \$1.75

One of the best-known leaders in American social work, who has himself been both a practical administrator in this field and a successful teacher, here presents the results of his mature experience and reflection. Having in earlier years written upon such aspects of social work as "Principles of Relief" and "Misery and Its Causes," Dr. Devine now turns his attention to the underlying philosophy of a progressive social worker. He takes his point of departure from the individual as a world citizen and gives special attention to the economic factors. When he comes to concrete problems, his main concern is with poverty, disease, crime and the housing situation.

To readers of the BULLETIN it is the section on "Social Ideals" which will be most significant. Dr. Devine here traces the historic relation between religion and social idealism in America and outlines the leadership which Protestant, Catholic and Jewish bodies are giving in this field today. He does not hesitate to say that the alert and intelligent interest of the churches is one of the most hopeful signs on the horizon. He points to the new statement of "Social Ideals," as adopted by the Federal Council in Indianapolis last December, as a striking example of what the churches can do to influence public opinion and, reviewing the social struggle of our generation, he says:

"In that long and tedious, but on the whole successful, struggle of a quarter of a century, the churches in Federal Council represented have been on the right side."

S. M. C.

### Marriage

By ERNEST R. GROVES  
Henry Holt & Co. \$3.50

Professor Groves is not only internationally known as a sociologist, but is perhaps the outstanding authority on family life in America. Through his many books in this field, and his wide lecturing experience in all parts of the country, he is known to thousands of religious leaders. His latest book, "Marriage," deals with a subject which is of the highest importance to the Church. The book is based on the conviction that a better understanding of marriage would provide a basis for more successful family life and for a better development of personality for both men and women. While it is one of the American Social Science series of textbooks for college use, it is equally important for all thoughtful people, not suffering from the proverbial dryness of a textbook, but unfolding the various aspects of the marriage problem in such a way as to elicit the deepest interest. The case studies alone, in which the book is very rich, would be worth more than its price to the thoughtful student of family problems.

The place of marriage and the family in human society, the various questions relating to courtship, the principles underlying the wise choice of mates, the emotional

life of the individual in relation to sex, parenthood, and the strategy of child-training, as well as the adjustments of the unmarried person, make it a book that no minister could read without getting a better understanding of the needs of his people. It will be of equal interest to parents who want the best guidance that can be secured.

L. F. W.

### A Flagon of Beauty

By WILSON MACDONALD  
\$2.50

Wilson MacDonald has been well known in Canada as a poet of rare gifts since the publication of his "Out of the Wilderness" some years ago. As a result of recent visits and lecture tours in this country, he is now coming to be hailed with delight by lovers of poetry in the United States as well. William Lyon Phelps speaks of him as "an original poet of distinction." Robert Norwood described him as one of the greatest poets of the Anglo-Saxon race. Dr. Harry Emerson Fosdick, commenting on a recital which Mr. MacDonald gave at the Riverside Church, bears testimony to "the excellence of his work and the beauty of his presentation of it."

Mr. MacDonald's poetry is characterized by deep love of nature, especially the mountains and the forests of his native Canada. A spiritual note pervades his writing. He is a rebel against hypocrisy and injustice, and, at the same time, a passionate lover of the beautiful that he finds in the simple things of life.

Readers in the United States may, if they so desire, order Mr. MacDonald's books through the FEDERAL COUNCIL BULLETIN.

### Religion and Its Social Setting, Together with Other Essays

By ABRAHAM CRONBACH  
The Social Press, Cincinnati

A collection of essays and poems published by Dr. Cronbach's appreciative students and friends on the occasion of the tenth anniversary at Hebrew Union College. Tributes to Professor Cronbach as a thinker and as a teacher constitute the introduction. A volume by a forward-looking Jew, of interest and value for Christian readers.

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This "Manual of Praise, Prayer, and Meditation" is one of the most helpful aids to the cultivation of the devotional life that has come to our notice in a long time. It voices the depths of Christian experience with great beauty and also with rich spiritual insight. At the outset it gives the "six-fold rule of life" which a group of clergymen have tried to their profit. There follow prayers for many occasions, themes for meditation, a small collection of exquisite religious poems, selected Scripture readings, selections from the Episcopal hymnal and a list of subjects for group discussion.

## Building the House of God

By ELBERT M. CONOVER

Abingdon Press. \$2.50

The new interest in Church circles in architecture (as well as other forms of art) makes this book timely. It is by far the best treatise on the subject, from the standpoint of Christian values, that we have seen. Out of his experience as Director of the Methodist Episcopal Bureau of Architecture, the author gives us a book of unquestionable usefulness for all who are responsible for building and equipping a church plant. It should go far toward elevating architectural taste—the need for which is sadly evidenced by the uninspiring, even crude, edifices which have so often been erected for the worship and service of God. The numerous and carefully selected photographs illustrate what the text urges in the way of both loftier and more utilitarian standards. No one should serve on a church building committee without studying this volume, and any church member who is interested either in religious art or in ecclesiastical utility will find it of great interest.

## From the Farm to the Bishopric: An Autobiography

By BISHOP CHARLES HENRY PHILLIPS

Parthenon Press, Nashville, Tenn.

Like Booker Washington's "Up from Slavery" and R. R. Moton's "Finding a Way Out," this is the record of a gifted leader of the Negro race, the foremost figure in the Colored Methodist Episcopal Church. It is the story of one who was born in slavery and who by the innate

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## Recent Social Trends

By the President's Research Committee on Social Trends, Wesley C. Mitchell, Chairman.

Two volumes. McGraw-Hill Book Company. \$10.00

This monumental work "should serve," as President Hoover says in his Foreword, "to help all of us to see where social stresses are occurring and where major efforts should be undertaken to deal with them constructively." The twenty-nine chapters are written by experts in their fields. The first naturally deals with the population of the nation. Then follow chapters on wealth, economics, education, social structures and their functionings, health and welfare, and finally government and society.

The outlook of the whole may be seen from a few quotations from the "Findings":

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tion. They are the slowest in changing to meet altered conditions. Moral guidance is peculiarly difficult, when the future is markedly different from the past."

"The alternative to constructive social initiative may conceivably be a prolongation of a policy of drift and some readjustment as time goes on. More definite alternatives, however, are urged by dictatorial systems in which the factors of force and violence may loom large. In such cases the basic decisions are frankly imposed by power groups, and violence may subordinate technical intelligence in social guidance. Unless there can be a more impressive integration of social skills and fusing of social purposes than is revealed by recent trends, there can be no assurance that these alternatives with their accompaniments of violent revolution, dark periods of serious repression of libertarian and democratic forms, the proscription and loss of many useful elements in the present productive system, can be averted."

S. L. G.

THE PARIS PACT. By Arthur Charles Watkins. Harcourt, Brace & Co. Cloth, 75 cents; paper, 25 cents.

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